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ADVAYASIDDHI

Edited by :
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Research Fellow,
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The University of Delhi



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Director,
Oriental Institute

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ADVAYASIDDHI

(A study)

Edited with an Introduction

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FOREWORD

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It gives me great pleasure to introduce to the world of scholars this small work, *Advayasiddhi*, edited by Miss Malati Shendge. The Editor has taken pains to give and discuss the Tibetan version of this important text. Miss Shendge is a very serious and promising research worker in this field and it is proposed that she will also edit for us in this series the *Guhyasiddhi* of Padmavajra and the *Jñānasiddhi* of Indrabhūti.

B. J. Sandesara

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PREFACE

The research in Tantrism is still in its infancy. The following text has been edited with a particular aim in view. That aim is to understand Tantrism as a philosophical system and from this point of view the text is not treated here as a solitary treatise nor studied only from the philosophical point of view. An attempt has been made to put the text in its proper setting, in other words, provided with a philosophical background. In Tantrism this is essential, as without the proper understanding of its philosophical background, the teachings may sound meaningless. Thus putting the text in its proper setting will certainly contribute towards the correct understanding of Tantrism, in as much as it is sought to be treated as a religio-philosophical system.

Thanks are due to the authorities of the Oriental Institute, Baroda, for generously lending the use of their MS through the Department of Buddhist Studies of the University of Delhi. I am deeply indebted to Dr. V. V. Gokhale for his kind guidance throughout the preparation of the work, during my tenure as Research Fellow of the Department.

Delhi-6
December, 1962.

MALATI J. SHENDGE

ABBREVIATIONS

GS—Sakala-tantra-sambhava-sañcodani-śrī-guhyā-siddhi-nāma (Mss. both in photographs and hand copy, belonging to the Oriental Institute, Baroda).

HT—The Hevajra Tantra, a critical study, D. L. Snellgrove, OUP, London, 1959.

JS—Jñānasiddhi (G.O.S. No. 44, pp. 29-100)

PS—Prajñopāyaviniścayasiddhi (loc. cit. pp. 1-29).

ST—Sekoddeśa Tīkā (ibid. No. 90).

PTT—Peking Tibetan Tripitaka, (Photographic Reprint, Tokyo-Kyoto, 1957).

INTRODUCTION

The present work is included in a photographic collection of Buddhist Tantric manuscripts preserved in the library of the Oriental Institute, Baroda, along with some other relevant works, like *Prajñopāyaviniścayasiddhi*, *Jñānasiddhi*,¹ *Guhyasiddhi* etc. These texts seem to form a collection, as in the Tib. Trans.² also they are found collected together in a series. This fact can be explained by a reference in the Blue Annals³ Vol. II, p. 856 where a collection of seven *siddhis*, *grub pa sde bdun*, is mentioned which forms an important part of the teachings of *Vajrayāna*. There it is said: “He (*Vajrapāṇi*) also preached the six “links” (*ḥbrel pa*). The theory accompanying tradition and reasoning, meditation accompanied by experience, practice suitable for the present time, results producing benefit to others, the path accompanied by the signs of the Inner Heat and Initiation accompanied by the precepts. Among the chief texts were: the ‘Seven classes of realization’⁴ Śrīguhyasiddhinām (grub pa sde bdun). 1. the *gsan ba grub pa* of *mtso skyes* Sarorahavajra, Sakalatantrasambhavasañcodani. 2. The *thabs dan śesrab grub pa* of *Yan-lag-med pahi rdo rje* (*Anaṇavajra-Prajñopāyaviniścayasiddhi*). 3. The *Ye-śes grub pa* of *Indrabhūti* (Jñānasiddhi nāma sādhana). 4. The *gñis-med-grub-pa* of *Lakṣmīṇkarā* (Advayasiddhi-sādhana nāma). 5. The *Lhan-cig-skyes grub* of *Dombī Heruka* (Śrī Sahajasiddhi-nāma). 6. The *gsan ba chen pohi de-kho-na-ñid grub pa* of *Da-ri-ka-pa* (Darika, Śrī Oḍḍiyāna-vinirgata-guhyā-mahāguhya-tattvopadeśa) and 7. The *dros-po gsal bahi rjes su ḥgro-bahi de-kho-na-ñid grub pa* composed by the *Yogini Tsito* (Cinta), Vyaktabhāvānugatattvasiddhi).⁵ From this it is obvious that these seven *siddhis* are closely connected with each other.

In the colophon of the Advayasiddhi, the authoress Lakṣmīṇkarā characterises the work as ‘*svādhīṣṭhānakramodayā*’ i.e. having its origin in the *svādhīṣṭhāna krama* (SK). SK. is one of the five *Kramas* (gradual realisations)

¹ Edited by B. Bhattacharya in G.O.S. No. 44, 1929 under the title: “Two Vajrayāna Works”.

² PTT bsTan Hgyur, Vol. 68, No. 3061 onwards.

³ Eng. Trans. of Deb gt er snon po of gZon nu dpal, trans. by G. Roerich, Calcutta, 1949.

⁴ *lta ba lun rigs dan ḥbrel pa/sgon pa/nams myon dan ḥbrelpa/spyod pa dus tshon dan ḥbrel pa/ḥbras bu gzan don dan ḥbrelpa/lam dren rtshags dan ḥbrel pa/ dbañ gdamṣ nāg dan ḥbrel dan ste ḥbrel pa drug lden du gsuñ/gzun la grub pa sde bdun ni/* (Deb gter snon po, Book XI Phyag rgya chen po. Fol. 86).

⁵ PTT/bstan ḥgyur Vol. 68, 3061-67.

preached in the *Pañcakrama*⁶ of *Nāgārjuna*. This work is attributed by *Bu ston* to *Nāgārjuna*, the founder of the *Mādhyamika* school which hardly seems possible as it contains references to the four-fold tantras etc., which I think is quite a late development. This *Nāgārjuna* may be some later *siddha* and need not necessarily be the great *Nāgārjuna*.⁷ These five *Kramas* are:

1. *Vajrajāpikrama*
2. *Sarvaśuddhivisuddhikrama* or *anuttarasam-bodhi-krama*
3. *Svādhiṣṭhāna-krama*.
4. *Paramarahasyasukhābhisambodhikrama*.
5. *Yuganaddha-krama*

These five *Kramas* are, as the word *Krama* indicates, gradual realisations or stages in Realisation. These are preceded by *piṇḍakrama* which is prescribed for the considerations regarding the body (*Kāyaviveka*).

After the reflections on the body starts the practice of (1) *Vajrajāpikrama* which leads to vocal purification. This is to be attained through the practice of *Pranāyāma*, the control of breath which according to the science of Yoga automatically leads to the control of the movements of the mind and other planes of consciousness. The *mantra* should be recited along with the controlled inhalation, retention and exhalation of breath. This, in turn, leads to the understanding of *Vajra-jāpa*. A person who is firmly established in *Vajra-jāpa* attains the meditative state of mind (*citta-nidhyapti*). This state leads to *Māyopamasamādhi* which in turn introduces him to *bhūtakoti* and thence to the realisation of the non-dual nature of Reality. This *Vajrajāpikrama* should be practised by those well established in the practices of *utpattikrama* (the process of creation) and desirous of undergoing the practices of *niṣpannakrama*. The process starting with the control of breath and leading to the realisation of nonduality is described as *niṣpannakrama*.

The next *Krama* in succession is the (2) *anuttarasambodhi* or *sarvavisuddhikrama* which is also called *cittavivekakrama*. There are four *śūnyas* viz. *śūnya*, *atiśūnya*, *mahaśūnya* and *sarvaśūnya*. By union of the three *śūnyas* the fourth one is attained and that is the *Prabhāsvara*. When the practicant attains this he experiences what is called *āśphānaka samādhi* in which the breath is neither inhaled nor exhaled. He undergoes the experiences described as the four *mudrās*: *mahamudrā*, *sayamudrā*, *dharmanudrā* and *karmamudrā*.

Next in order is the (3) *Svādhiṣṭhānakrama* with which we are particularly concerned as the present text is said to originate in this *Krama*. This implies

⁶ Ed. by La Vallee Poussin, Gand, 1896.

⁷ See Walleser: Life of Nagarjuna (Asia Major): Tucci: Animadversiones (Journal of Royal Asiatic Society of Bengal, 1930).

that the philosophy preached in *advayasiddhi* will be in consonance with the philosophy of *svādhiṣṭhāna*. The introductory sentences of SK lay down the qualifications of the practicant. It is necessary that he should have studied the four classes of tantras i.e. *Kriyā*, *caryā*, *yoga* and *yogottara*, undergone the experience of *utpattikrama* (the process of creation) and obtained the two *abhiṣekas*, *ācārya* and *guhya*. In addition to this he should also know *Kāyaviveka*, *Vāgviveka* and *Cittaviveka* which implies that he should have studied the earlier *Kramas*. Thus equipped, he becomes fit to receive the knowledge of SK, without which he will not be able to attain Enlightenment.

SK is defined as “*Svādhiṣṭhānakramonāma samvriteh satyadarśanam*” i.e. the true perception of conventional world is the *svādhiṣṭhānakrama*. The tippani explains the word as *svasyādhiṣṭhānam svādhiṣṭhānam*. *Adhiṣṭhāna* means position, power and is translated into Tib. as *byin gyi brlabs pa*. This translation seems to emphasize the power aspect but I think that the word *adhiṣṭhāna* refers here to position, establishment. Thus *svādhiṣṭhāna* can be interpreted in this light to mean establishing oneself in the knowledge of the truth underlying this conventional world which is like the truth in illusion, mirage, echo, reflection of the moon in water, the colours of the rainbow and so on.

Prabhāsvara is the cause of this world and is the absolute void.⁸ This world is an illusion. The *skandhas*, *dhātus*, five *vijñānas* are all in their inner and outer nature similar to void and the yogin should perceive them as such. All these are creations of the mind. In reality nothing is created, nothing is destroyed. So it is essential to grasp the nature of mind which can be achieved through *Vāyuyoga*, the breath control. Thus the mind which in the case of fools leads to bondage, the same mind leads the yogins towards enlightenment.

Māyā is the conventional truth⁹ the *sambhoga kāya*¹⁰ and also in a certain

⁸ अस्वतंत्रं जगद् सर्वं स्वतंत्रं नैव जायते ।

हेतुः प्रभास्वरं तस्य सर्वशूद्यं प्रभास्वरम् ॥ Pañcakrama.

⁹ *Kun rdzob ste phuñ po dañ khams dañ skye mched kyi bdag ñid dam/ lhahiskuhi bd en pa ste/don dam pa ni sgyu ma ñid yin no //* The conventional truth of the idol of a deity (i.e. as the idol is just an empty form without any life) and in reality it is the essence of illusion.

Pañcakramatīkā maṇimālānāma—PTT Vol. 62, p. 202, F 129b.

¹⁰ *de kho na bcom ldan ḥdas kyi lons spyod rdzogs pañi sku “yin par s̄es pa bya zin yan” zes bya bahi sgras sprul pañi sku yan sgyu/ma ñid yin no //* That itself is the *sambhogakāya* of the Lord and by the words that “the action of perception also exists”, the *nirmāṇa-kāya* also becomes the essence of *māyā*—(Ibid.).

sense the Nirmāṇa kāya, the gandharvasattva,¹¹ the vajrakāya.¹² He should consider himself as the *Vajrasattva*¹³ and worship himself. This idea of worshipping oneself is present in advayasiddhi too. It is not just narcissism or self-hypnotization as while doing all these, one has to maintain a particular attitude of mind i.e. the attitude that all these actions are the part of this

¹¹ da ni sgyu mahi lus rdo rje hchan gi ran bzin ñid yin pahi phyir mchod par bya ba ñid yin par/de ñid dri zahi sems can yin || rdorje sku yan de ñid de || bdag ñid rdon rje sems dpah yin/debas bdag ñid mchod la hjug/ces bya ba gsuñs te/ dri zahi sems can zes bya ba ni lus kyi za ma tog bor te/dbañ po kun dan ldan pas lus gzan len par byed paho || hdir ni sgyu ma lla budhi lus la phuñ pohi rnam par rtog pa ni dmigs pahi phyir dri zahi sems can kho na yin te/dri zahi sems can dan sgyu mahi lus la khyad par dgah yan med do ||. Now the māyādeha being of the essence of *Vajradhara*, it is on that account worthy of being worshipped and hence it is said, it is the *gandharvasattva*, the *vajrakāya*, the *vajrasattva* himself and so it should be worshipped. *Gandharvasattva* means the (state) between the casting off of the receptacle of body and assuming another one endowed with all the organs of senses. Here *gandharvasattva* is the māyādeha because of its not having substratum in the ideation of the spheres (skandha). There's no particular joy either in māyādeha or *gandharvasattva*. (Ibid)

¹² rdo rje-hi sku ste mi phyed pahi sku yan dc ñid yin no || zes bya ba hdis ni chos kyi sku nid bstan pa yinte/Vajrakāya means the indestructible body and by it is meant the dharmakāya.

¹³ rdo rje sems dpah bdag ñid tin ne hdi yin te/ye šes kyi sku de ñi thems cad ston pa ñid kvi dekho na ñid las byun ba yin no || hdir yan lag gi don ni hdi yin te/rdo rje ni ston pa ñid yin zin sems dpahi ni sñin rje yin la/dehi bdag ñid rdo rje sems dpah ñid yin no || zes bva bahi don ni dehi phyir tin ne hdi zin de lta bus gañ zag cuñ zad za ba ham/reg pa ham gzan rnam la mchod pa byed pa det hams cad raiñ dag ñid la mchod par bya ste tin ne hdi zin de hdis dan gzan la tha dad pa med pahi phyir gzan la mchod pa gañ yin pa de kho na bdag la mchod pa ham bdag la mchod pa gañ yin pa/de gzun la mchod pa byas pa yin no ||

This is the meditation of the nature of *Vajrasattva*: the knowledge body is that arising from the principle of absolute void. Here the meaning of the parts is like this; *Vajra* means the void and *sattva* (being) is the compassion. Therefore, that itself is the essence of *Vajrasattva*. By this is meant that a person worshipping through meditation or other similar actions like touching etc. should worship himself and by this meditation, there being no distinction between himself and others, the worship which is offered to others should be offered to oneself or that which is offered to oneself should be offered to others. (Ibid)

samsāra which is a creation of the mind. Further it is said that one should consider oneself to be all the Buddhas and Bodhisattvas and worship oneself (See note 11). Here the Buddhas are the five Skandhas and the Bodhisattvas are the original nature of the organs of senses. So one should worship oneself who is of the nature of these. This is the conventional meaning but the absolute meaning is that one should worship oneself because of one's origination from the *prabhāsvara* of all Buddhas and Bodhiattvas.¹⁴

Again all the actions like the recitation of *mantra*, making *mudrās*, drawing the *maṇḍala*, as also the rites like *śāntika*, *pauṣṭika* etc. are to be treated from this point of view.¹⁵ Having acted in accordance with the prescription of the teacher the practicant will certainly achieve the goal. But respect for the *guru* is of great importance as the *siddhi* cannot be attained without his favour.

The Next Krama is (4) *abhisambodhikrama* which is practised through two types of Yogas—*piṇḍagrāhakrama* and *anubheda*.¹⁶ The practice of this yoga leads to *bhātakoṣī*.

¹⁴ Sañs rgyas thams cad ni phuñ po lna paho || byan chub sems pahi thams cad ni dbañ pohi ran bzin gyi byan chub sems dpah rnam so || dehi ran bzin ñid yin pahi bdag ñid kho na la hbad pat hems cad kyi mchod par bya ste drañ bahi don to || sañs rgyas dan byan chub sems dpah thams cad kyi ran bzin gyi hod gasl ba las byun ba yin pahi phyir bdag ñid la mchod par bya ni nes pahi don to || Ibid.

¹⁵ las rnam thams cad bya ba-ham ji lta hdrodpā bzin du rgyu / mcod rten las ni mi bya zin/glegs bamklag pa mi bya ste || bdag byin brlab pahi rim gyis kyan || bya ba dan ni klag pahān bya || lta la gdud par mi bya ñid || dge ston rnam la phyag mi bya || bdag byin brlab pahi rim ñid kyis || yan na kun la phyag bya ho || snags dgod pa ni mi bya zin || phyag rgya hchan ba han de bzin no || snags kyi bzlas brjod mi bya ste || yan na gzugs brnam ldn par bya || phyi rol don ni yod min pas || hdi dag ran gi sems su blta || de bzin sgyu mar bsgoms nas ni || de ñid kyan ni rje dran bya ||

He may perform all actions or according to his desire he may not build *caityas*, nor read books; but he can build *caityas* or read books by *svādhishṭhāna* (i.e. by maintaining a mental attitude). He may not take delight in *darśana* or salute the monks, but he can salute them by *svādhishṭhāna*; he may neither do *mantra-nyāsa*, nor make *mudrās* nor recite the *mantras* but if he takes them as reflections, then he can do these these (actions) should be seen as existing only in the mind without their having any outward existence (lit. meaning) and should be aware of the Reality, while reflecting on the Māyā.

Svādhishṭhānakramaprabheda nāma

PTT. Vol. 62, P. 4, F 129

¹⁶ प्राप्तोपदेशकः शिष्यो द्विवा योगमथान्यसेत् ।

पिण्डग्राहकमैव तथा शै (चै ?) वानुमेदतः ॥ २६ ॥

Last is (5) the *Yuganaddhakrama*. Here the practicant is no more a *sadhaka* but becomes a *siddha*. He has realised, experienced in himself the nondual nature and there is no quality like *sākāra* and *nirākāra*, *prajñā* and *karuṇā*, *grāhya* and *grāhaka*, *śāśvata* and *uccheda*. Again *yuganaddhakrama* is described as the realisation of unity of the *saṃvṛti* and *paramārtha*, having known them separately.

The analysis of the text of *Advayasiddhi* will no doubt justify its description by its author as ' *Svādhiṣṭhānakramodayā* .' The philosophical doctrines of *Svādhiṣṭhāna* are very concretely put down. The emphasis on the void nature of all the aids to *Sādhanā* like *mantra*, *mudrā*, *mandala* etc. lead some modern writers¹⁷ to the conclusion that by the time these *siddhis* came to be written all these aids had already become meaningless and obsolete and hence their condemnation of them. But as we have seen, it is not that these aids were meaningless but that they had a limited role in the whole *Sādhanā*. The *Sādhaka* could use them only if he could maintain the particular inward attitude.

Another point is that the *Sādhaka* should not become attached to these aids as they are only a means to an end in this connection a proper mental attitude is of fundamental importance. Otherwise there is every likelihood that while performing these outward actions without the firm basis of a particular mental attitude, the *Sādhaka* become entangled in these actions and that entanglement will not at all be helpful for this march towards enlightenment. So from this point of view too, the attitude of *Svādhiṣṭhāna* is of the utmost importance.

The sentiments expressed in *Advayasiddhi* are many a time echoed in other works e.g. (see footnotes....etc. to the *Śaṃskṛt* Text) sometimes the wording is exactly the same. We do not know the relation between them, they don't seem to be quotations either, at least no indication to that effect is given but they can be considered as the common heritage of the *Vajrayāna* world.

From the linguistic point of view special attention may be drawn to obtain technical terms which bear special significance in notes 4, 8, 11 and note 13 to the Skt. text.

शिरसः पादतो वापि यावद्धृदयमागतः ।
भूतकोर्टि विश्वं योगी विष्णुग्राह इति स्मृतः ॥ २७ ॥
स्थावरं जंगमं चैव पूर्वं कृत्वा प्रभास्वरम् ।
पश्चात् कुर्यात्तथात्मानं अनुभेदकमो द्यथम् ॥ २८ ॥

Tippaṇī comments :

पिण्डं चक्षुरादि परिघटितं शरीरम् । तत् पात्रं भूतकोर्टि प्रभास्वरं नयेदिति पिण्डग्राहः ।

¹⁷ See A Survey of Buddhism by B. Saṅgharakṣita (India, 1957), p. 428.

This short work has one unique feature i.e. it is written by a woman who practised and preached Tantrism. From this point of view I expected some unique doctrines but in reality all her teachings in no way differ from those preached by the male practicants of the doctrine e.g. those preached by Indra-Ānaṅgavajra. So naturally the question poses itself—whether there can at all be *bhūti* or any such difference in the *Sādhana* prescribed for man and for woman ? Of course this *Sādhana* question can be asked but it would be much too premature to answer it since very little data is available on the subject.

The author of *Advayasiddhi* is Lakṣmīñkarādevi, the sister of King *Indrabhūti*. Both of them were *Siddhas*, the perfect ones and must have lived in the ninth century A.D.¹⁸ We do not know much about her life except that she was initiated in the Tantric *Sādhana* by her brother *Indrabhūti*.

¹⁸ The above date is suggested from the genealogies given below. I and III are prepared on the basis of information given in the Mystic Tales of Lama Tārānāth (MTLT) an English summary of Grünwedel's Edelsteinmine, made by B. Datt (Calcutta, 1957). II is quoted in the Blue Annals (trans-Roerich) on p. 362 but originally appears in *Sahajasiddhi* paddhati nāma, a commentary by Lakṣmīñkarā on *Sahajasiddhi* by *Indrabhūti*. B. Bhattacharya and G. Tucci identify King *Indrabhūti*, Lakṣmī's brother with the adopted father of *Padmasambhava* (though Tucci leaves the problem open). This identification doesn't seem to be possible. As is obvious from MTLT p. 18 the *Indrabhūti* who was father to *Padmasambhava* didn't leave any lineage behind. But whereas this *Indrabhūti*, brother to Lakṣmīñkarā, has *Jālandhari* for his disciple whose disciple in turn was *Kṛṣṇa* the author of *Yogaratnamālā*, a pañjikā on HT. I agree with Snellgrove and R. Sāṅkṛtyāyana (RS) who assign him to the first half of the 9th century. (See HT Vol. I, p. 13 ff. 4, RS: Journal Asiatique, 223, 1933, p. 218 ff) so that the date of *Indrabhūti* could not be later than the early part of the 9th century and also that of Lakṣmīñkarā.

Again on p. 2a MTLT says, that *Jālandhari* received instruction from *Indrabhūti*, Lakṣmīñkarā and *Kacapāda*. So here she becomes a contemporary of *Indrabhūti*. Then in Gen. I and III given below Lakṣmī appears as the teacher of *Vilāsyavajrā* who was given *Abhiṣeka* and *Upadeśas* by *Vīṇāpāda* and *Dombī Heruka*. So Lakṣmīñkarā again becomes the contemporary of *Dombī Heruka* and *Vīṇāpāda* as well as of *Indrabhūti*, as is shown above, who is much junior to them (See Gen. I) which might lead one to the possibility of hypothesizing two Lakṣmīs.

At another point in the same genealogy *Indrabhūti* appears as a disciple of *Kampala*. This *Indrabhūti* is the brother of Lakṣmīñkarā. It is unlikely that there was a difference roughly of 36 years between brother and sister (assuming that there's roughly 12 years difference between every guru and

The Saṃskṛta text used here is from the collection of Oriental Institute, Baroda. It is a photograph of the MS written in Newari of which the date may be round about the latter half of 14th century (from the data given by Bendall, in the Cambridge Catalogue of Buddhist Sanskrit MSS, Cambridge, 1883). I have used the Tib. text of Peking photographic edn. printed in Tokyo in 1957

disciple) and hence the possible existence of another Lakṣmī. But this problem cannot be decided finally without more definite proof.

So also Gen III points to the teacher disciple relation between Lakṣmī and Indrabhūti which means that there may not be much difference in their age.

The problem connected with Gen II is of slightly different nature. This genealogy though quoted in the Blue Annals in the form of a genealogy does not originally appear as a genealogy. In the beginning of Sahaja-siddhi, Indrabhūti salutes all these persons and then in the commentary Lakṣmī gives their lives and works in paragraphs. So it is doubtful if this material can be treated as a genealogy. Another point is the appearance of only three familiar names *i.e.* of Padmavajra, Indrabhūti and Lakṣmī, who were probably related as teacher-disciples (see Gen. III). The existence of so many persons in between them cannot be explained. Perhaps they might have been the contemporaries of Padmavajra or his co-disciples. So this limits the scope of Gen. II in throwing some light on the relationship between Padmavajra and Indrabhūti-Lakṣmīṇkarā.

| <i>Gen I</i> | <i>Gen II</i> | <i>Gen III</i> |
|--------------|-----------------|---------------------|
| Aśvapāda | Jagadaśvāsa | Sahaja-dancing girl |
| Viñāpāda | Mahālilādevī | Mahāpadmavajra |
| Vilāsyavajrā | Vīravajra | Anaṅgavajra |
| Vajraghaṇṭa | Padmavajra | Padmavajra saroruha |
| Kambala | Sahajavajra | Indrabhūti |
| Indrabhūti | Namavajra | Kṛṣṇacāri |
| Jālandhari | Vajra | Kalyāṇanātha |
| Kṛṣṇa | Siddhivajra | Amitavajra |
| | Sarvajagannātha | Kuśalibhadra |
| | Cittavajra | |
| | Lakṣmī | |
| | Indrabhūti | |

and collated it with *Sde dge* edn. *Rgyud, hgrel, wi* : F 60b-62a. There are no major differences in the two translations. The translation in some places is literal and in many others free. The translator's aim seems to be not so much to give literal translation but an idea of the total meaning. The irregularities in skt. text and Tibetan translation are noted in foot notes. The irregularities or the so-called "free" character of the translation and the absence of the usual colophon giving the names of the translators, revisers etc. may suggest that the first draft of the translation never came to be revised according to the usual practice.

In two places the Tib. trans. is incomplete (see vv. 28). In some places both the texts are not meaningful. In spite of all the difficulties in understanding, I have tried to preserve the text intact as far as possible with the least possible emendations. The emendations are based on Tib. translations unless otherwise mentioned in footnotes. Minor emendations like *anusvāra*, etc. have not been noted.

The language of the Skt. text, as is usual in Tantric literature, is not the Pañinian skt., Prakrtisms which may be considered ungrammatical (or 'hybrid' if you like) are often met with here and are preserved as such.

As far as my knowledge goes, no Chinese translation of the text exists.

अद्वयसिद्धि १

[35a³] ॐ नमः श्रीवज्रसत्त्वाय ॥
 प्रकृतिप्रभास्वरं नाथं सर्वज्ञं त्रिभवोद्भवम् ।
 प्रणम्य शिरसा वज्र¹मीपिसतार्थफलप्रदम् ॥
 देशकालतिथिवारनक्षत्रैर्मण्डलैर्विना² ।
 वश्येऽहं³ वज्रसत्त्वस्य संक्षेपात्साधनं⁴ परम् ॥ १ ॥
 नियमव्रतोपवासैरक्षोचारणभावनैः⁵ ।
 अतत्त्वं योगी न सिद्धयेत्⁷ कल्पकोटिशतैरपि ॥ २ ॥
 विद्वज्ञोदक्षीजाधैर्नासिका⁹ भ्यन्तरोद्भवैः ।
 पूजयेत् सततं मंत्री आत्मानं तत्त्वभावनैः ॥ ३ ॥
 जननीभगिनीश्वै दुहितभागिनेयिकान्¹⁰ ।
 प्रज्ञोपायविधानेन¹¹ पूजयेयोगवि [35b] त्सदा¹² ॥ ४ ॥
 एकांगविकलां हीनां शिल्पिनां श्वपनिकां तथा¹³ ।
 योषितां पूययेत्रित्यं ज्ञानवज्रप्रभावनैः¹⁴ ॥ ५ ॥
 तत्त्वस्येमानि मन्त्रबीजप्रदानिं¹⁵ भवन्ति ॥ ३० आः हूं ॥
 येन येन हि बध्यन्ते जनत्वो रौद्रकर्मणा ।
 सोपायेन¹⁶ तु तेनैव मुच्यते भवबंधनात्¹⁷ ॥ ६ ॥
 समयानहरहः कुर्यादिव्यान् पञ्चकुलोद्भवान्¹⁸ ।
 पूजयेच¹⁹ प्रदीपायैः सक्षीरै²⁰ विश्वसंभवैः ॥ ७ ॥

¹ cp. Tib. trans. Vajra = *rdo, rje che*.

² cp. Tib. trans. *Vinā* = *brtag pam-i-d ges-pa*

⁸ MS. vakşaha

* cp. Tib. trans. adds *sgrub pahi sgrub pa*

⁵ MS. °naiḥ, cp. Tib. bhavaṇaiḥ = *sñin-po*

* cp. Tib. trans. atattva = *hdi ñid med pa*

⁷ cp. Tib. trans. siddhyāti = *hgyur*

⁸ cp. Tib. trans. viṭvajrodaka = *che chun*

९ MS bijadyaināsikā°

10 MS °bhāganeyikā

11 cp. Tib Trans. ^ovidhānena = *bya ba*
12 = PS. 11. V. 1.

¹² MS. *önikalā* and *Śilapinīśvara* cite to the 15

11 MS. *Vikala* and *Silpinisvapacikatathā*
12 sp. IS. p. 22. V. 8c

¹⁵ MS Tatremāni bījanadāni bhavanti ap-

¹⁵ MS Tatrenāni bijapadāni bhavanti cp

¹⁷ MS sopayana n. cp. JS p. 32, v. 15,

¹⁹ MS. *pñiavacca* ²⁰ Tīb. *adda khet*

पूर्णाय द्वादशीर्गेनीर्णे ॥ इगुरुभेन्दी अद्देश्युक्ते ॥
 अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ ८ ॥
 देव्युक्ते द्वादशीर्गेनीर्णे ॥ अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥
 अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ ९ ॥
 शब्दाद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ १० ॥
 अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ ११ ॥
 अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ १२ ॥
 अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ १३ ॥
 अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ १४ ॥
 अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ १५ ॥
 अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ १६ ॥
 अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ १७ ॥
 अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ १८ ॥

अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ १९ ॥
 अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ २० ॥
 अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ २१ ॥
 अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ २२ ॥
 अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ २३ ॥
 अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ २४ ॥
 अद्देश्युलेश्यस्य कुरुभेन्दी अद्देश्युक्ते ॥ २५ ॥

प्रोत्कुलनयनो मंत्रा नित्यं प्रहसिताननः^{२१} ।
 चित्तमारोप्य संबोधौ भावयेत् ज्ञानसागरम्^{२२} ॥ ९ ॥
 यावंतः स्थिरचलाभावाः^{२३} संत्यत्र विभवालये ।
 सर्वे^{२४} ते तत्त्वयोगेन द्रष्टव्या वज्रधृक् तथा ॥ १० ॥
 परवादिनश्च ये केचिंग्मेदैर्व्यवस्थिताः^{२५} ।
 तेष्यत्र नावमन्तव्या^{२६} वज्रसत्त्वविकुर्विते^{२७} ॥ ११ ॥
 सर्वान्समरसी^{२८} कृत्य भावाच्चैरात्म्यनिःसृतान् ।
 भावयेत् सततं मंत्रा देहं प्रकृतिनिर्मलम्^{२९} ॥ १२ ॥
 गन्धमाल्यादिभिर्वैर्धपैत्रैवैद्यकैस्तथा^{३०} ।
 गीतवाद्यैस्तथा नृत्यसोपायैर्भजते विभुः ॥ १३ ॥
 न कष्टकल्पनां कुर्यात्प्रोप[३०a]वास^{३१} न च कियाम् ।
 स्नानं शौचं न चैवात्र ग्रामधर्मविवर्जनम्^{३२} ॥ १४ ॥
 न चापि वन्दयेद्वान्^{३३} काष्ठगाणामृमयान्^{३४} ।
 पूजामस्यैव कायस्य कुर्यान्नित्यसमाहितः ॥ १५ ॥
 मक्षिकाश्चर्दिसंसित्रैः^{३५} विषमूत्राद्यैश्च भावितैः ।
 पञ्चप्रदीपसंयुक्तैः पूजयेद्वाधारिणम् ॥ १६ ॥
 अवला स्वयंभुक्तुमैः सक्षीरैः^{३६} विश्वसंभवैः^{३७} ।
 पूजयेद्वतां तेन^{३८} देहस्थां तत्त्वभावनैः ॥ १७ ॥
 परस्त्वहरणं कुर्यात्परदारानिषेवनम्^{३९} ।
 वक्तव्यं च मुषावाक्यं सर्ववृद्धांश्च धातयेत्^{४०} ॥ १८ ॥

^{२१} cp. Tib. trans. mig gi mdañis phyuñ. Here *phyuñ* is superfluous and meaningless.

^{२२} cp. GS. p. 40, L. 13, 14. MS bhāvaye. No word in Tib. trans. for sambodhi but *brtag po yis* is added.

^{२३} MS. Yāvanta

^{२४} MS bhāvā cp. Tib. no word for bhavaḥ but *ma lus pa* is added.

^{२५} MS. sarva ^{२६} MS °bhede° ^{२७} MS °gantavyā

^{२८} MS °rva° ^{२९} cp. Tib. samarasi° = *mñam pa* nīd

^{३०} MS deha ^{३१} MS °dhū°....°ke° ^{३२} MS °sa°

^{३३} cp. HT, II. iii. 41. ^{३४} cp. Tib. deva = *lugs pa* (idol).

^{३५} cp. HT, II. iii. 44. ^{३६} cp. Tib. Skyugs pa - Sammiśra (?)

^{३७} Tib. trans. of °bhāvitaiḥ = *sbyan bar bya* points to dhāvitaiḥ (?)

^{३८} MS Sakṣīra.

^{३९} cp. Tib. No trans. for this but adds *dan ldan par bya*

^{४०} MS adds *na* cp. Tib. trans. no word for *tena* but adds *rtag tu*.

^{४१} MS °niśevanah

^{४२} MS °Buddhaśca cp. JS p. 32, V. 14.

ଅଦ୍ୟାପ୍ରମୁଖାନ୍ତରୀଣଶୁଣୁ ॥ ଏହାକୁ ଅବସ୍ଥାରେ ଦେବ ।
ଦେବାମନେତରକୁଳାନୁଦ୍ରୁଦ୍ଧିତା ॥ ଅବସ୍ଥାରେ ଦେବାମନେତରକୁ

୪୦ ପ୍ରଥମ ପଦାର୍ଥ ପଦାର୍ଥ ପଦାର୍ଥ ॥ ୧୦୮ ॥

शैलमृष्प्यचैत्यादीश⁴³ कुर्यात् पुस्तके रतिम्⁴⁴ ।
 न मण्डलानि स्वप्रेऽपि⁴⁵ कायवाक् चित्तकर्मणा⁴⁶ ॥ १८ ॥
 जुगुप्सा⁴⁷ नैव कुर्वात् सर्ववस्तु[षु]⁴⁸ मन्त्रविद् ।
 वज्रसत्त्वः स्वयं तत्र⁴⁹ साक्षादूपैण संस्थितः⁵⁰ ॥
 गम्यागम्यविकल्पं तु भक्ष्याभक्ष्यं तथैव च ।
 पेयापेयं तथा मंत्री कुर्यान्नैव समाहितः⁵¹ ॥ १९ ॥
 वैरोचनसमुद्भूतान् सर्वप्रायंगसंभवान्⁵² ।
 प्राणकान् गुग्नतत्त्वज्ञो भक्ष्येत्सिद्धिहेतुना⁵³ ॥ २० ॥
 सर्ववृण्ण[[36b]समुद्भूता जुगुसा⁵⁴ नैव योषितः ।
 सैव भगवती प्रज्ञा⁵⁵ सञ्चित्या रूपमान्त्रिता⁵⁶ ॥ २१ ॥
 न तिथिर्न⁵⁷ च नक्षत्रं नोपवासो विधीयते ।
 अद्वयज्ञानयुक्तस्य सिद्धिर्भवति सौगती⁵⁸ ॥ २२ ॥
 बहुनात्र किमुकेन यद्ग्रवदुपलब्धिकम्⁵⁹ ।
 तत्सर्वं तत्त्वयोगेन दृष्टव्यं तत्त्ववेदिना⁶⁰ ॥ २३ ॥
 हस्त्यश्वरगावोष्ट्रप्रदीपं श्वानसंभवम् ।
 महाप्रादीपसंमित्रं भक्ष्येयोगवित्सदा ॥ २४ ॥

⁴³ MS °tra°; cp. Tib. rdo sogs for śailamṛṇmayacaityādīn

" cp. Tib. trans. *bklag bya*.

45 MS. svapneti

46 Tib. has no trans. for ^ovākcitta

⁴⁷ cp. Tib. *jugupsā* = *rtog pa* (?)

48 MS sarvavastu

49 MS. vajrasattvasvayam tantra

⁵⁰ MS *samsthitā* cp. Tib. trans. which reads *dños po ma lus gyur par bsam.*

⁵¹ cp. HT. II. iii. 41; JS, p. 33, V. 18.

⁵² MS °vat cp. Tib. no word for sambhavān

⁵³ cp. JS, p. 39, V. 78, GS p. 40, L. 19, 20.

⁵⁴ Here the whole line is grammatically incorrect (as is evident from Tib. trans.), though metrically correct. Shall we read *jugupsyā* (sic) which without damaging the metre would give the proper meaning viz., worthy of being criticised.

⁵⁵ cp. Tib. pha rol phyin instead of *prajñā*.

⁵⁶ cp. Tib. no equivalent for *āśrītā* ⁵⁷ MS na

⁵⁸ cp. GS, p. 5, L. 9, 10.

⁵⁹ MS °du° may perhaps be emended as °tyu°?

⁶⁰ cp. GS p. 41, L. 4, 5

ସାହୀରାମାନାନ୍ଦମ୍ ପଦମୁଖୀ ॥ ଶର୍ମିଲାମୁଖୀ ଦ୍ଵାରୀ ମୁଦ୍ରା ॥
କୁରୁକୁରୁତ୍ୟାମ ଧେତନେମନ୍ତରୀ ॥ ରତ୍ନପରେକୁମର୍ତ୍ତକଳ ପଦମୁଦ୍ରା ॥ ୧୮ ॥

୨ୟେନ୍ଦ୍ରମାଣ୍ମିର୍ଯ୍ୟାନନ୍ଦି ॥ ଗୁରୁମୁଖଦୟକୁଳାଦ୍ୟ ॥
 ଦ୍ଵାରାମ୍ଭେନ୍ଦ୍ରମରମେନ୍ଦ୍ରି ॥ ଶ୍ରୀମନ୍ଦ୍ରିର୍ଯ୍ୟନନ୍ଦି ॥ ୧୫ ॥
 ସତ୍ତମାମ୍ଭେନ୍ଦ୍ରମରମେନ୍ଦ୍ରି ॥ ଶ୍ରୀମନ୍ଦ୍ରିର୍ଯ୍ୟନନ୍ଦି ॥
 ଦ୍ଵାରାମ୍ଭେନ୍ଦ୍ରମରମେନ୍ଦ୍ରି ॥ ଶ୍ରୀମନ୍ଦ୍ରିର୍ଯ୍ୟନନ୍ଦି ॥ ୧୬ ॥
 ଦ୍ଵାରାମ୍ଭେନ୍ଦ୍ରମରମେନ୍ଦ୍ରି ॥ ଶ୍ରୀମନ୍ଦ୍ରିର୍ଯ୍ୟନନ୍ଦି ॥ ୧୭ ॥
 ଦ୍ଵାରାମ୍ଭେନ୍ଦ୍ରମରମେନ୍ଦ୍ରି ॥ ଶ୍ରୀମନ୍ଦ୍ରିର୍ଯ୍ୟନନ୍ଦି ॥ ୧୮ ॥
 ଦ୍ଵାରାମ୍ଭେନ୍ଦ୍ରମରମେନ୍ଦ୍ରି ॥ ଶ୍ରୀମନ୍ଦ୍ରିର୍ଯ୍ୟନନ୍ଦି ॥ ୧୯ ॥
 ଦ୍ଵାରାମ୍ଭେନ୍ଦ୍ରମରମେନ୍ଦ୍ରି ॥ ଶ୍ରୀମନ୍ଦ୍ରିର୍ଯ୍ୟନନ୍ଦି ॥ ୨୦ ॥
 ଦ୍ଵାରାମ୍ଭେନ୍ଦ୍ରମରମେନ୍ଦ୍ରି ॥ ଶ୍ରୀମନ୍ଦ୍ରିର୍ଯ୍ୟନନ୍ଦି ॥ ୨୧ ॥
 ଦ୍ଵାରାମ୍ଭେନ୍ଦ୍ରମରମେନ୍ଦ୍ରି ॥ ଶ୍ରୀମନ୍ଦ୍ରିର୍ଯ୍ୟନନ୍ଦି ॥ ୨୨ ॥

न चाध्यासर्कि⁶¹ कुर्वीत एकस्मिन्नपि योगवित्⁶² ।
 समताचित्तयोगेन भावनीयो⁶³ भवार्णवः ॥ २५ ॥
 उत्पत्तिस्थितिनिरोधश्च⁶⁴ आसंगुरुं पृथग्जनैः ।
 तस्य भावे तु संसारे नान्यत्र प्रलयोद्भवः ॥ २६ ॥
 दिनं तु भगवान् वत्री नक्तं प्रज्ञा विधीयते⁶⁵ ।
 एवं तु भावयेयोगी लघुसिद्धिमवान्मुयात् ॥ २७ ॥
 यतदव्यक्तहृष्टं तु सर्वसत्त्वेषु संस्थितम् ।
 गुरुवक्रात् परं तत्त्वं प्राप्यते नात्र संशयः ॥ २८ ॥
 आप्रतिष्ठितनिर्विण नि[न्नि]मित्तं⁶⁶ निरालयम् ।
 व्यापकं सर्वसत्त्वेषु⁶⁷ संबोधिः परमं पदम् ॥ २९ ॥
 एवं मत्वा तु वै [37a] योगी यो भावयेद्बुद्धिमान्सदा⁶⁸ ।
 स सिद्ध्यति न संदेहो मंदपुण्योऽपि मानवः ॥ ३० ॥
 आचार्यात्परतरं नास्ति त्रैलोक्यसच्चराचरे⁶⁹ ।
 यस्य प्रसादात्प्रायंते सिद्धयोऽनेकधा बुधैः ॥ ३१ ॥
 वज्रसत्त्वः स वै ज्ञेयः⁷⁰ सर्वबुद्धैः नमस्कृतः ।
 आचार्याः परमो⁷¹ देवः पूजनीयः प्रयत्नतः ॥ ३२ ॥
 स एव तथताहृषी⁷² लोकानुभवहेतुना ।
 रूपमाश्रित्य संवृत्या संस्थितो⁷³ योगपीठके ॥ ३३ ॥

61 MS °kti

⁶² Tib. trans. adds *gan yan blan dor*

⁶³ MS. °yā; cp. Tib. rgal bar bya.

⁶⁴ cp. Tib. trans. nirodha = *hygro ba*? also cp. the latter half of the line
āsamprktam....etc.

⁶⁵ cp. HT, I. viii. 23

66 MS nirmitam

⁶⁷ No Tib. for this part of the line

⁶⁸ MS. bhāsayebuvimansadā. Tib. blo can rtag tu brlab par bya. The emendation is suggested from the context, as both Tib. and Skt. fail to give properly corresponding meaning.

⁶⁹ cp. Tib. no word for *sacarācare*

⁷⁰ MS vajrasattvasarvajñāḥ yaḥ for which there is no equivalent word in Tib. Trans.

71 MS paramā = Tib. bla na med.

72 cp. Tib. trans.

73 MS. samsthita

ସମ୍ମାନିକୁ ପାଇବା ପାଇବା ପାଇବା ପାଇବା ପାଇବା ପାଇବା ପାଇବା ପାଇବା

मृत्युरेष विकल्पोऽयं⁷⁴ न आवः⁷⁵ सर्ववस्तुतु ।
हन्यते⁷⁶ स्वविकल्पेन पृथग्जनविजृम्भतैः⁷⁷ ॥ ३४ ॥

श्रीमदोडियानविनिर्गता महायोगमीठायता अस्तित्वयोगतन्त्रतत्त्वममी⁷⁸ श्रीलक्ष्मीसुखकम्लाद्विनिः-
सुता स्वाधिष्ठानकमोदया⁷⁹ अद्यसिद्धिनामि⁸⁰ साधनोपायिका⁸¹ समाप्तेति ।

⁷⁴ cp. Tib. trans. ston pa ūid = na bhāvah.

75 MS. vikalpava.

76 cp. Tib. reading.

77 cp. Tib. reading.

⁷⁸ Not found in Tib. trans.

79 Not found in Tib. trans.

80 MS. °nā°

81 MS "yogikā"

Advayasiddhi
English Translation

Om! Hail to *Vajrasattva* (the adamantine Lord).¹

- Having bowed down by my head to Vajra, which is naturally brilliant, omniscient and which gives birth to the threefold world and is the bestower of the desired fruit, I shall describe in brief, the best way of attaining (Sādhanam param) ² the *Vajrasattvic* nature, without any

¹ *Vajrasattva* :

The term occurs very frequently in Buddhist Tantric literature and it is necessary to understand its significance.

Vajrasattva is defined in H.T.I. i. 4 as follows :

अमेद्यं वज्रमित्युक्तं सत्त्वं विभ्रस्यैकता ।

अनया प्रज्ञाय युक्त्या वज्रसत्त्वं इति स्मृतः ॥

and the translation of this verse will be as follows : " It is indivisible and so known as *Vajra*. Being is the unity of three worlds (Rūpa, arūpa and kāma). By this method of understanding, it is called *Vajrasattva*. " [cf. HT. Vol. I, p. 47 a (4)]. While commenting on this passage the author of *Hevajra Tīkā* F. 16B quotes from the mūlatantra and the gist of it is as follows : The four beings i.e. *Vajra*-, *Bodhi*-, *Mahā*- and *Samayasattvas* are the four stages in the development of a Tantric Sādhaka and as such are correspondent with the four Yogic *Avasthās* (states). These correspondences will be given below. *Vajrasattva* is the highest and *Samayasattva* is the lowest stage.

Modern scholars do not seem to value the correspondences so much and they are treated as a tendency to enumerate things. This may hold good in some cases but in many others a close scrutiny will be helpful in throwing light on many obscure points.

| <i>Sattva</i> | <i>Kāya</i> | <i>Mental State</i> | <i>The inner state*</i> (<i>avasthā</i>) | <i>Result</i> | <i>Plane of Being</i> | <i>Seed Syllable</i> |
|-----------------|-----------------|---------------------|-----------------------------------------------|---------------|-----------------------|----------------------|
| 1 Vajra-sattva | Svābhāvika Kāya | Sahajā-nanda | Tūryāvasthā Kṣaya | Niṣyanda | Jñāna-Vajra | Evam |
| 2 Bodhi-sattva | Dharma-kāya | Viramā-nanda | Susuptāvasthā Kṣaya | Vipāka | Citta-vajra | Hūm |
| 3 Mahā-sattva | Sambhoga-kāya | Paramā-nanda | Svapnāvasthā Kṣaya | — | Vāgvajra | Āḥ |
| 4 Samaya-sattva | Rūpakāya | Ānanda | Jāgratāvasthā Kṣaya | — | Kāyavajra | Om |

* Cp. The description of these four states in Māṇḍūkyopaniṣad 4, 5, 6, 7.

² *Sādhanam* :

The realization of the deity in actual form and spirit with a view to realise one's complete identification with it and hence the Sādhanā in its literary form

reference to place, time, date (*tithi*), particular day of the week (*vāra*), constellation or to the *maṇḍalas* (sacred figurative representation).

- Rules, vows, fasts, muttering of words and pondering over them does not help one bereft of *Tattrayoga*³ to attain the siddhi even if he tries for hundreds of crores of Kalpas.
- The *Mantrin* (one who practises *Mantracaryā*) should always glorify himself with the contemplation of the *Tattva*, by means of excreta, urine, seed etc. and the nasal discharge.⁴
- The knower of Yoga should always worship according to the prescription of *Prajñā* and *Upāya*, his mother, sister, daughter, sister's daughter.

gives a complete description of deity along with its *mantra*, *mudrā* etc. Snellgrove's translation of this term, " evocation " seems to be inadequate.

³ *Tattvayoga* :

Tattva symbolises *Śūnyatā* and *Tattvayoga* is the mental attitude of the Yогin who considers everything from this point of view. See Introduction.

⁴ *Vitvajrodakabijādyai* etc. :

This term is translated into Tib. as che chuñ, the meaning of which is not very clear. Perhaps it is an abbreviation of *dri-chen* and *dri-chu* which in turn mean excreta and urine respectively. But even if *chu* is presumed to be an abbreviation of *dri-chu*, the usage of *chuñ* remains unexplained (cf. S. C. Das, Tib.-Eng. Dictionary, *dri-chu*). The use of *chuñ* can only be explained on the basis of a *marāthī* expression—*Laghuśānkā* or *laghvi*.

Vajrodaka is defined in Indrabhūti's JS as

शकृद् वैरोचनं रूप्यातं वज्रोदकं तथाऽपरम् । p. 42.II

and the Tib. trans. reads : *dri chen rmam snañ z'es bśad de// gei ba de bz'in rdo rje chu//* PTT Vol. 68, p. 243, 44a.

The text has been emended by B. Bhattacharya suggesting ' śukram ' in the place of " śakṛ " for which no justification has been given. The manuscript that he has used clearly reads *śakṛ* which reading he has put in the footnote.

A passage parallel to this is found in *Hevajra Tīkā* by Daśabhūmiśvara Vajragarbha which reads as follows :

शकृद् वैरोचनो मूत्रं शुक्रं वै समयो यथा ।

अशोभ्यश्वामिताभक्षाचार्यो वज्रधृक् तथा ॥ F 2b⁵

From this verse it is clear that by Tantric convention *śakṛ* represents Vairocana, *mūtra*, Akṣobhya and *Sukra*, Amitābha which are known to be symbolised forms of moha, dveṣa and rāga or body, mind and speech respectively.

The next word ' bija ' (Tib. *sa bon*) may here be understood as a symbolisation for *Śukra* on the basis of the above reference. Also see Jāshke, Tib.-Eng. Dictionary, *sa bon*, who equates it with *khu ba*. (See also Note 13 to Introduction).

5. The Yogi should worship with contemplation of knowledge and Vajra, any woman, who is low caste, physically defective or a crafts-woman.
6. By those self-same terrific deeds, which create bondage for beings one can be liberated from the bondage of this world, if these are accompanied by the Upāya.
7. He should, day after day, observe the vows (samaya),⁵ originating from the five Divine Families⁶ and worship with lamp etc.,⁷ with the accompaniment of milk⁸ etc. collected from various sources.
8. The *Mantrin* with his eyes shining with delight and with the ever-smiling face, having fixed up his mind on enlightenment should meditate on the ocean of knowledge.
9. Whatever objects, stationary or moving, are there in the three worlds, they should be perceived with Tattrayogic attitude, as possessing the vajra-essence.
10. Those holding different views and possessing various insignia should not be looked down upon in these matters of Vajrasattvic transformation.
11. Having found harmony among all the objects in the world that have

⁵ *Samaya* :

The term *Samaya* (Tib. *dam tshig*) is another obscure term. I think that it means vow or a convention (as in Note 4) but I do not agree with Snellgrove when he says "Samaya is a type of ritual food and hence sacrament". (See HT Vol. II, p. 137.) He hasn't given any reasons which lead him to this conclusion. If it is due to the expression "समयं भक्षयेत् तत्र" (HT. II. xi.8) then I am afraid that the data are not sufficient as this particular phrase may mean that he should eat by convention or according to the vow. But samaya doesn't appear to be referring to any kind of food.

⁶ The theory of five Tathāgata families (*kulas*) is set forth at the beginning of *Guhyasamāja* Tantra. The five Tathāgatas are the symbols for the five Skandhas. The *neyārtha* of *Guhyasamāja* is the doctrine of the pañca-kulas but the *nītārtha* is the collection of the five Skandhas and hence the body. So whatever will happen to the Tathāgatas are really the events in the Sādhaka himself and not just outward creations.

⁷ See note on *pradipa* (No. 11).

⁸ *Sakṣīra* :

Kṣīra means milk and literal Tib. trans. *ho ma* confirms this. But later on the same term appears in the company of *Abalāsvayambhūkusuma* in v. 16 which is symbol for menstrual discharge. Also the Tib. trans. of *Sakṣīra* in v. 16 is *byāñ chub sems* which means *bodhicitta*. Again *bodhicitta* is an esoteric symbol for semen virile, so we may say that *Kṣīra* is a symbolic term for semen virile.

sprung from Soullessness, the Mantrin should always contemplate on the naturally pure body.⁹

12. The Lord (*Sādhaka* himself ?) is pleased by means of scent, flowers, garments, incense, offerings, songs, instrumental music and dance.
13. He should not resort to any ascetic practices, actions like fasting nor to bath and washing ; also the Grāmadharma (*i. e.* practices observed by people of little intelligence and like tribal practices—interpretation according to Tib. trans.) should be abandoned.
14. He should not bow down to Gods made of wood, stone or clay. He should always worship his own body with concentrated mind.¹⁰
15. He should worship the *Vajradhārin* with honey and the five *pradīpas*¹¹ mixed with excreta and urine.

⁹ See Introduction.

¹⁰ See Introduction.

¹¹ *Pradīpa* :

This word occurs in many places in various Tantric works such as JS, p. 32, 13, GS p. 36, PS p. 22.20, ST, HT. Generally the Sādhaka is recommended to eat the *pradīpa* of five animals-horse, donkey, elephant, dog and camel. Along with this, the *pradīpa* produced from human being is also recommended, which brings the number to six.

In the *Advayasiddhi* the Tib. trans. of this word is literal and that is *gsal ba*. Also in the Tib. trans. of PS it reads *sron ma* (PTT Vol. 68, p. 241, 37b, 38a) as in JS (PTT Vol. 68, p. 243 F43a).

Hevajra-Tantra also mentions the word *pradīpa* which does not seem to have been understood as such by Snellgrove. In fact, he has failed to emend the text correctly in this particular instance. The text reads as follows :

समयं भक्षयेत् तत्र प्रवीप्यन्तं समाहितः ।

नार्दि गार्दि तथा हार्दि अन्तर्बं आदिं च वा ॥ HT II. xi. 8

and the foot-note for the first line reads " B, T omit this half line "; A. *hevajre siddhīhetū*; C. *pradīpānyam samāhītah*". This half line is not found in Tib. trans. either. The last reading *pradīpānyam* seems to be much better than *pradīpyantam* which has no meaning. Again another interesting fact is that the initials of the names mentioned in the second line correspond to those of the animals mentioned in other works like JS, GS etc. The *Hevajra Tikā* furnishes the list and it runs: *nara, gau, hasti, aśva, śvāna*.

Guhyasamāja doesn't mention this particular term but furnishes some other data. The following passage occurs on p. 55 of *Guhyasamāja* (GOS edn.):

महामांससमयायेण साधयेत् त्रिवज्रमुत्तमम् ।

विष्णुत्रसमयायेण भवेत् विद्याधरः प्रसुः ॥

16. He should worship the deity residing in the body with contemplation on *Tattva* (śūnyatā), by milk obtained from all sources and by the self-created flower of woman.¹²
17. He should snatch away other's wealth and seduce other's wives; he should speak lies and kill all the Buddhas.¹³

हस्तिसमयमांसेन पञ्चाभिज्ञत्वमानुयात् ।
 अश्वसमयमांसेनान्तर्द्धानाधिपो भवेत् ॥
 श्वानसमयमांसेन सर्वसिद्धिप्रसाधनम् ।
 गोमांससमयाद्येण वज्राकर्णमुत्तमम् ॥
 अलाभे सर्वमांसानां ध्यात्वा सर्वं विकल्पयेत् ।
 अनेन वज्रयोगेन सर्वं बुद्धरिध्युयते ॥

The commentary on this passage taken from the *Pradipodyotatikā* in its Tib. trans. (PTT Vol. 60, 2650, p. 66. 105b) is as follows: *sa chen z'es bya ba la sogs pa gsuñs te/che ba ni mi ste de rnams kyi śa ni śi bahi ro las byuñ bas na dam tshig mchog ste/des gtor ma byin la rdo rje gsum mchog ce bya ba rañ gi lus bsgrub par byas na/nam mkhah la gnas pa thob par hgyur ro.// de yan kha na ma tho ba med par rñed pahi mihi śas/bgegs rnams ñebar z'i bar bya bahi phyir hbyuñ po thams cad la gtor ma byin la/nam mkhah la spyod pa ñid bsgrub par byaho // dam tshig mchog gi z'es bya ba ni/sa chen la sogs pa bsan goi dan ldan pa ni dam tshig ste/de rig pa hzinpa ñid bsgrub par hñod na gtor ma sbyin par byaho // glañpo ñid kyis lus rañ śiba dehi sa las mnñon par śes pa lña hñod pas gtor ma sbyin par byaho // de bz'in du rta yi śas ni mi snan ba yi dños grub bsgrub par byaho //...*

It is clear from the Tibetan passage that *mahāmāṃsa* is the flesh obtained from a dead body of a human being and so also in the other cases, the flesh used is to be obtained from a corpse.

In the *Sādhanamālā*, in the *Yamāntaka Sādhana* p. 556, the *Sādhaka* is again recommended to eat the *pañcakravyāñ* (five types of flesh) in order to attain the desired perfection.

From all this it is quite obvious that *pañca-pradīpa* means *pañcakravya* and *pradīpa* can be translated as flesh.

¹² See note 9.

¹³ Like all other practices, the practices mentioned in this one are not to be performed. If at all one understands them literally and acts, then it is necessary to maintain the attitude of *Svādhishṭhāna* which is adequately explained in the Introduction. From the religio-psychological point of view it is not what the *Sādhaka* is doing outwardly that matters but his inward attitude towards the outward act which is of utmost importance and hence the emphasis on the *Svādhishṭhāna* attitude.

18. He should not erect *Caityas* of stone or clay, neither should he take delight in reading books. Even in dreams he should not draw *māṇḍala* by physical vocal or mental actions.¹⁴
19. The knower of *mantra* should not feel disgust about anything and should think that the *Vajrasattva* himself is physically present in all forms. The possessor of *mantra* should not worry about whatever is approachable or non-approachable, neither about eatables and non-eatables nor about drinkables or non-drinkables.
20. The knower of reality having taken hold of all the living creatures born in *Vairocana* (= excreta)¹⁵ and those sprung from the body of all living creatures, should eat them with the purpose of attaining perfection.
21. He should not feel disgust for a woman born in any caste as she is *Bhagavati Prajñā* (Blessed Gnosis), who has assumed a physical body in this conventional world.
22. Neither date nor constellation nor fasting is necessary. A person endowed with the knowledge of non-reality will attain the perfection of *Buddhahood* (Saugati).
23. What is the use of much talk? Whatever is perceptible, should all be seen by the knower of *Tattva* (Śūnyatā) with the *Tattvayogic* attitude (i.e. everything is void, illusory).
24. The knower of *Yoga* should always eat the *pradīpa* (flesh) of elephant, horse, hare, camel and cow mixed with the *mahāpradīpa* (human flesh).
25. The knower of *Yoga* should not be attached to anything. He should meditate on the ocean of existence with the *Yoga* of mental equanimity.
26. Origin, continued existence and cessation are mixed up by ordinary people. If these exist then phenomenal world also exists; otherwise there will be no destruction and birth anywhere.
27. The Adamantine Lord is said to be the day, and wisdom (prajñā), night. If the *Yogin* meditates in this way he will quickly attain perfection.
28. That unmanifest form residing in all the creatures, that ultimate essence (*Tattva* = śūnyatā) can be undoubtedly obtained from the mouth of the Guru (i.e. by the direct teaching of the Guru).
29. The enlightenment is the ultimate state—a *Nirvāṇa* unestablished anywhere (with respect to time or place), devoid of characteristics, resting no-where and pervading all creatures.

¹⁴ See Introduction.

¹⁵ See Note 4.

¹⁶ See Note 12.

30. If the Yогin, endowed with intelligence, knowing thus, meditates, he will no doubt attain perfection even though he is a person of little merit.
31. In the three worlds of stationary and moving things, there is nobody greater than the preceptor through whose favour the wise attain various perfections.
32. The teacher should be regarded as Vajrasattva and is respected by all the Buddhas as the Supreme God, who should be worshipped by every effort.
33. His form is suchness. In order to oblige the living beings, he having assumed the physical form in the conventional manner, is residing in the seat of Yoga.¹⁷
34. The absence of essence in all things is a fatal misconception. One kills oneself by such misconception, which is only a manifestation of vulgar thought.

Colophon: Here ends the *Sādhanopāyikā* called Advayasiddhi originating in the *Svādhiṣṭhānakrama* from the mouth of Śrī Lakṣmī coming from the *Mahāyoga pīṭha* of Odḍiyāna and the receptacle of all the philosophical theories of *Yogatantra*.

¹⁷ Pīṭham: See HT I. vii. 12-17.

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